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# ENGLANDS

1479 aa. 18  
Plus ultra,

BOTH

Of hoped Mercies, and of Required Duties :

SHEWED  
IN A SERMON PREACHED

to the Honourable Houses of

PARLIAMENT, the Lord Mayor,

Court of Aldermen, and Com-

mon-councell of London; together

with the Assembly of Divines,

at Christ Church, April 2, 1646.

Being their day of publike Thanksgiving to  
Almighty God for the great successe of the Parlia-  
ments Army in the West, especially in *Corn-*  
*wall*, under the Conduct of his Excellency  
Sir THOMAS FAIRFAX.

By JOSEPH CARYL, Minister of the Gospel at  
*Magnus* neer the Bridge, *London*; and a Member  
of the Assembly of DIVINES.

LONDON,

Printed by T. F. for John Rothwell at the sign of the Sun and foun-  
tain in *Pauls* Church-yard, and Giles Calvert at the sign of the  
black-spread-Eagle at the West end of *Pauls*, 1646.



## The Epistle Dedicatorie.

shew the height of indignation, not the reality of action. For whether we consider the strange beginnings, the difficult proceedings, the variety of judgements, the contrariety of opinions, the stands and motions, the effects or issues of these warres and troubles, together with the faithfulness or falseness of men, the power and goodness of God discovered in them, it will be found the most improbable relation that ever was put to paper.

The providence of God, which acts in all Nations, hath (as it were) striven to represent such scenes of action in England as are hardly parallel'd by any that are past. His works among us, have not only justice, but beauty and wonder; not only mercy, but skill and art in them (though to do them be his prerogative, not his study, his nature, not his labour) Man cannot so much as be suspected to have done these things; God hath done like God. The Lord needs not subscribe his name to his work, for that his name is near, his wonderful works declare. It must be said by way of assertion, This God hath wrought, as well as by way of admiration, What hath God wrought?

God hath done so much for us, that the most which remains for us to do, is to Admire and be Thankfull. If these Talents of mercy have not fair improvements, we shall be cast for the most unprofitable servants and idle Stewards that were ever trusted by the great Master of heaven and earth. Sad will their reckoning be, who sleight these mercies, but theirs saddest of all, who put forth a hand to corruption and Spill blood. Their reason given by the holy Ghost; why his blood must be shed, who sheddeth mans blood, is this, because from the Image of God made he man. God hath made our victories and deliverances in his own image; There's not one of them, but looks like God. What their doom shall be, who by envy or self-ends, who by sowing divisions or making ill-des, who by fomenting jealousies or nourishing discontents go about to mar their them, the perpetuall equity of that first statute-law puts into the mouth of every Judge. Right honourable, that these works of God may be declared by all manner of declarations, perfected into all manner of perfections, and that God who hath wrought them may be honoured with all manner of honours should now be Your special care and study: the care also and study of all, who desire the comforts and share in the blessings of them: of which number, I thankfully subscribe my self, and;

Your Honours. humbly devoted

in the service of the Gospel.

Joseph Caryl.





**THANKSGIVING SERMON**  
Preached to the Honourable Houses  
of PARLIAMENT, &c.  
*April 2. 1646.*

PSAL. 118. 17.

*I shall not die, but live; and declare the workes of the Lord.*



His is a Psalm of mercies, and of praises. A Psalm composed of victories, and of thanksgivings.

The holy Pen-man at the first verse, makes a generall invitation to the duty, upon a generall ground, *O give thanks unto the Lord, for he is good; because his mercy endureth for ever.* But because that which is every bodies work, is usually no bodies work; therefore (in the next words) he puts the duty into distinct hands, *Let Israel now say, let the house of Aaron now say; let them now that fear the Lord say, that his mercy endureth for ever.* The Church of the Iewes falls here under a three-fold distribution.



First, *Israel* the body of the Common-wealth.

Secondly, *The house of Aaron*, the Ministers of the Temple.

Thirdly, *All that feare the Lord*, Converts and Profelites out of all Nations under heaven.

Having thus awaken'd and summon'd all to this duty, he begins a narrative of the speciall grounds and reasons of it ; which appear in two branches.

First, the readinesse of God to hear and help him, from the 5. vers. to the 10. *I called upon the Lord in distresse : the Lord answered me, and set me in a large place. The Lord is on my side, &c.*

Secondly, the malice of his enemies in opposing him ; who are described,

1. Their multitude, *All Nations*, vers. the 10. That is, the Nations round about : such as are named (*Psal. 83. 7.*) *Gebal and Ammon, and Amaleck, the Philistines with the inhabitants of Tire, &c.* These have consulted together with one consent, they are confederate against me.

2. Their neernesse of prevailing, *They compassed me about.* David was never in such a streight, or so neer the borders of ruine, as when *Saul* and his men compassed *Him* and his men round about to take them ( *1 Sam. 23. 26.* ) when an Enemy charges both *in front and flank, both van and reer*, they look like Masters of the field.

3. Their frequency in renewing their assaults ; *They compassed me about ; they compassed me about ; yea, they compassed me about ; They compassed me about like Bees.* Four times they compassed him about, and the fourth with an addition ; the last was hottest, as setting their Rest upon it, to shew how restless and incessant they were in their opposition.

4. He describes his enemies by the end which the Lord brought them unto, *They are quenched as fire of thorns* ( ver. 12. ) Some read, *They are kindled as the fire of thorns ;* both the



the Greek and the Chaldee translate so, and it is usuall in the Hebrew for the same word to signifie contraries, as to *blesse and to curse*; so here, to *quench and to kindle*. The sense amounts to the same, for that which is soon kindled, is soon quenched. *Dauids* enemies were soon kindled as the fire of thorns, a small matter set them on fire: and they were quenched or consumed like thorns, which in a moment are both flame and ashes.

5. He describeth his enemies by the end which they intended him, or by their design against him, at the 13 verse, *Thou hast thrust sore at me that I might fall*; ruine was the project. Malice knows not how to go lesse then destruction, *They thrust sore at him that he might fall*.

The Psalmist having made this report of his dangers and deliverances of his enemies rising, rage and fall, gives glory to God, vers. 14. *The Lord is my strength and song, and he is become my salvation*. And all his people celebrate these mercies as well as share in them (vers. 15. 16.) *The voice of rejoycing and salvation is the tabernacles of the righteous*. He, in whom they rejoyced, and who was the subject of their song, stands forth in the next words, *The right hand of the Lord doth valiantly: The right hand of the Lord is exalted; The right hand of the Lord doth valiantly*.

*Dauids* joy now grows up to confidence, and from telling over the former mercies of God, he goes on to fore-tell those which were future, in the Text now read.

*I shall not die, but live; and declare the works of the Lord.*

The words are a holy rapture or exultation of spirit; his faith was too big for his heart, he must vent it at his lips, *I shall not die, but live, &c.*

There are two parts in this verse.

1. *Dauids* confidence of future mercy, *I shall not die but live.*



2. *Dauids* conscience both of a present and future duty,  
*And declare the works of the Lord.*

There is a double reading of the words.

Some thus, *I am not dead, but alive*; which translation is contended for, as the best, by a learned interpreter; and then the sense hath a mixture of joy and thankfulnesse, that he who could number so many enemies, and so many dangers, should yet passe the pikes untoucht and out-live them all, *I am not dead, but alive*, O wonderfull! Blessed be God for this.

We read, *I shall not die, but live*. And so the words carry the sense of an high acting faith, or of a faith raised up to a full-grown assurance. Having told the story of his passed sufferings and salvations, he believes above and beyond all possible sufferings.

*I shall not die, but live.*

But was *David* immortall? *what man is he that liveth and shall not see death, and shall he deliver his soul from the hand of the grave?* Psal. 89. 49. Is it not appointed unto all men once to die? And after *David* had served his generation, did not he fall a sleep? Read we not often of *Dauids* sepulchre? How then is it that he promiseth thus much to himself, *I shall not die, but live*?

There is a two-fold death.

1. } A } Naturall } death.
2. } A } Violent } death.

*David* doth not promise himself priviledge from the former, he waves not a submission to the law of nature. But *David* did believe God would protect him from the latter: *I shall not die*, that is, a violent death, *I shall not die* by the hand of these men, *I shall not die* the death which they have voted me to in their counsels long ago.

Again, Death may be taken under another distinction.  
 There



There is either,  
 A naturall, }  
 or } death.  
 A civil }

We may understand *David* of the latter, *I shall not die a civil death* : as not a violent corporall death, they shall not take away the life of my body ; so I shall not die a civil death, they shall not take away the prosperity of my estate. The two witnesses are said to be dead ( *Revel. 11. 8.* ) and their dead bodies to lie in the streets, when they were divested of all power and priviledge in holding forth the truth of the Gospel. The state of the Jewes in their Babylonian captivity is represented to *Ezekiel* by a valley full of dry bones ( *Chap. 37. 1, 2.* ) A man may have breath in his body , and yet the man scarce alive. The Apostle speaks this sense, ( *1 Thes. 3. 8.* ) *Now I live* ( that is , now I live comfortably , now I feele my self alive ) *if ye stand fast in the faith.* So here, *I shall not die* ; that is , I shall not be miserable, I shall not be trodden under foot, or live at the curtesie and allowance of my enemies.

And when he saith [ *I* ] we are not to restrain it to *David's* person , he meaneth himself , and they who had adhered to him in that cause ; I and my friends , I and the Commonwealth of *Judah*, *I and they shall not die, but live.* *A good man never reckons his happinesse alone.*

But how would *David* imploy that his present promised felicity ? How would he bestow that life, that prosperous life ?

He doth not say , I will now live merrily , I will eat and drink, and take my pleasure : he doth not say, I have got down mine enemies, I will now (as some perhaps slanderously reported him) neglect my friends. He doth not say, I have got power over my opposers , now I will use this power to oppresse whom I please. *David* could easier have died or been miserable



all his dayes among his enemies, then to have lived and prospered to these ends.

Once more ; He doth not say, *I shall not die, but live*, to declare my own great works : Now the world shall know how successfull I have been in this warre ; the Nations round about shall hear what my Generalls and Chieftains have done ; stories shall report to after ages, what gallant men *Isab* and *Abisbai* have been. No, here is no mention of *Himself* or of *These*, his declaration runs all upon the works of God, *I am not dead, but alive, or, I shall not die, but live ; and declare the works of the Lord.*

The summe of all is, as if *David* had said :

*I well perceive that the design of my enemies was to take away my life, or at least the comforts of my life ; they thought a being in the world too much for me, and they were resolved a well-being I should not have ; but blessed be God, notwithstanding all their projects and oppositions, I am not dead : my life is whole in me still, and my state is wellmended : my enemies have not had their wils on me, either to tear my soul from my bodie, or to violate the comforts of either, I am not dead, and more I am alive, I, and my friends, I, and they who have embark'd in the same cause, and run the same adventures with me. We all thrive and flourish, we are alive and vives like. And me thinks from the mountain of this my present felicity I look upon the mercies of many yeeres to come ; my faith begins to prophesie, and my spirituall perspective draws before me the blessings of many generations, even blessings for the children yet unborn ; as I am not dead but alive, so I shall not die but live ; God hath not given me into the hand of these men, nor shined upon their counsels against me, and now I am confident that he will not. The sense and faith which I have of these things pleases me exceedingly, but that which is most contentfull to me, and the very project of my soul, is, that my life shall run out in the honouring of*



of my God, that these victories which he hath given me over mine enemies shall overcome me to his service, that the greatest work of my reign shall be to make a declaration of what God hath wrought.

*I shall not die, but live; and declare the works of the Lord.*

I shall now draw out some particulars from the generall sense thus given. And first take an Observation rising equally from either reading;

*That the design of malicious enemies is the ruin of their opposers.*

When David saith, *I am not dead, but alive*; he intimates that the enemy sought his life; or, when he saith, *I shall not die, but live*; he implies the enemy would still go on pursuing his life. Jacob fore-saw no lesse danger from his malicious brother (Gen. 32. 11.) *I fear him (saith he) lest he will come and smite me, and the mother upon the children.* Queene Esther in the sixth of that book, shews the malice of Haman, acting thus high, *We are sold, I, and my people, to be destroyed, to be slain, and to perish; If we had been sold for bond-men and bond-women, I had held my tongue, though the enemy could not countervail the Kings damage; but that's not the thing which will satisfie Haman, we are sold to be slain, and to be destroyed.*

It is a vexation to malice not to do it's uttermost. Some of the Talmudists have observed, that the devil was as much wounded with that restraint which God put upon him, that he should not take away the life of Job, as Job was with all the wounds which the devil inflicted upon his body; *See, he is in thy hand, but save his life.* The devil would have gone to life, unlesse he had been stopt. Malice hath no bounds, and it keeps none, but those, which an insuperable hand prescribes or imposes. The children of Edom are not contented with defacing the beauty, with breaking down the battlements, or



uncovering the roof of *Sion*, their cry is, *Rase it, rase it, even to the foundation thereof* ( *Pfal. 137.7.* ) As Antipathy is not against any one individuall, but against the whole kind; so it is not against any one good of the individuall, but against all kind of good which he enjoyes. Thus the Prophet describes the *Babylonian* cruelty against *Ierusalem* ( *Ier. 51. 34.* ) *Nebuchadnezar King of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.* By that time all the lusts of wicked men are served, they sweep all away. That ( as the Prophet speaks ) which the Palmer-worm leaves, the locust eats, and that which the locust leaves the canker-worm eats: so we may say, that which ambition leaves, covetousnesse takes; that which covetousnesse leaves, cruelty takes; that which cruelty leaves, gluttonny and drunkennesse take; and that which gluttonny and drunkennesse leaves, wantonnesse takes away, till all's gone.

Hence it is that the Lord is so severe against the enemies of his people, *Revel. 16.6.* *Thou hast given them bloud to drink, for they are worthy:* they must drink bloud, for nothing would satisfie them but bloud. And ( *Ier. 51. 35.* ) the Church is prophesied, imprecating like vengeance upon *Babylon*, *The violence done to me be upon Babylon, shall the inhabitant of Zion say; and my bloud upon the inhabitants of Caldea shall Ierusalem say.* And again, *O daughter of Babylon who art to be destroyed, happy shall he be, who rewardeth thee, as thou hast served us.* *Pfal. 137.8.*

In this glasse we may see the face of many of their hearts, out of whose hands, we rejoyce that we are delivered this day. It is nothing but the want of power which hath hindered the execution of utmost. And therefore where God giveth power, what should stand between justice, and the execution of it?



it? I would not blow up revenges, but thus much I say, *It is as dangerous not to execute justice, as it is to take revenge.*

So much in generall, from the design of *Dauids* enemies, it was death and ruine.

Take two notes from that reading, *I am not dead, but alive.* First, thus,

*It is a mercy in times of great danger, to escape death, or to come off with our lives.*

It is a mercy not to live in times, when God visits a people only to punish their sinne; and therefore some of the good Kings of *Judah*, were promised that they should die, before such troubles were borne; even *Balaam* (Numb. 24. 23.) prophecying of the sore calamities of divers Nations, breaths out in compassion, *Alas, who shall live when God doth this?* Who would desire to live in such a time? *The righteous is taken away from the evil to come* (Isa. 57. 1.) But to live in times, when God visits a people, for the purging of their sins, this is a great mercy. To live in such times, and to get thorow them, though but with an escape, is a mercy. But to get thorow those times with a conquest, is a great mercy. It is an honour to live in troubles which overcome us, while we are contending for truth and righteousness: But to live in troubles, where contending for truth and righteousness we overcome, is our happiness. *To be in deaths often is an honourable life; but often to conquer deaths is an Heroicall life.*

Right Honourable and Beloved, this is *Englands* mercy. Life is the richest commodity of this life. Life among Naturals is next in value to the soul, and it is in value above all Civils. Satans estimate may be taken in this point (Job 2.) *Skin for skin, and all that a man hath will he give for his life.* Life is sweet, life is a treasure. And there hath been much digging for this treasure. We have gone thorow fire and



water variety of dangers : we have walked for four or five yeeres , not only in a valley of teares , but of bloud , in the very valley of the shadow of death , and yet we are not dead , but alive . What though it hath cost much to preserve these lives ; ( who would die to save charges ? ) what though estates be shortned , yet life is lengthned ? what though some of the lading hath been cast over-board in this storm , yet the vessell is safe ; *we are not dead , but alive* ; We ( if ever any ) may say it with a mixture of wonder and thankfulness *England is not dead , but alive* . There were many who looked upon her as dying and gasping out her last breath : Many hoped and many feared *England* would have been in her winding-sheet before this time . How often have we ( like *Israel* at the red sea ) been talking of our graves ? How often have we waxed strong in unbelief , and concluded ( as *David* once did ) *we shall one day perish* ? yet we may say , *England is not dead , but alive* .

And what a mercy is it that we can read this text to the Parliament of *England* ; *ye are not dead , but alive* . The Parliament hath had death standing at their doors ; death looking thorow the key-hole , scarce suffering the door to shut , lest ( if called ) it should not come in fast enough , and yet we may say , *The Parliament of England is not dead , but alive* . And which is most considerable ( as in it's greatest swoonings and convulsions it alwayes retained life in it self , and lived in the hearts and prayers of the faithfull in the land , so ) it now liveth in the tongues and pens ( I know not in what state it is in the hearts ) of those with whom it was reckoned among the dead . The Parliament of *England* hath been prayed to death , cursed to death , drunk to death , devoted to death , and voted to death ( I am sure a civil death ) in deepest consultations , and yet is alive , and lives in the mouths of many , whose throats were once an open sepulchre to swal-  
low



low it up and bury it for ever. Let this mercy be remembered as that which is the mother-mercy, or the instrument, the parent of all our Nationall mercies. *The Parliament of England is not dead, but alive.*

For the *City of London*, this great and renowned City, what a mercy is it that we can say, *London is not dead, but alive*? Death hath been hovering about your wals; death waited when it should be admitted to look in, at your windows. Yea, the death of this City hath been breeding in it's owne bowels. Some members have been contriving the death of the whole body, and have themselves justly died for it. And that which the Prophet speaks (*Lam. 4. 12.*) concerning *Jerusalem*, *The Kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entred into the gates of Jerusalem*; may be inverted concerning *London*, The Kings and Nations about us would not believe but that the enemy would have entred in at the gates of *London* before this time; yet notwithstanding secret underminings and open threatnings, *This great City* (which holds much the life of the whole Nation) *is not dead, but alive*: This City hath not had so much as a mount cast up, nor an arrow shot against it.

Lastly, How many are there in this *Honourable Audience*, who have gone forth with their lives in their hand, who have (as it were) conversed with death? Some (I believe) are here, who have led Armies in the field, who have been in the head of them in times of greatest danger, and hottest assaults, who have seen pale death on every side, who have heard the groans and beheld the wounds of the dying; let them all blesse God, that they and we can say, *They are not dead, but alive.*

A great King (*1 King. 20. 32.*) made it his request, and would have been glad of the grant, *I pray thee let me live.* *Esther*



her makes the same suit to *Ahashuerus* (chap. 7.3.) *Let my life be given me at my petition, and my people at my request.* And all that God himself promised some very good men (in a time of common calamity) was, *That they should have their lives for a prey, as for great things they were not to be look'd for, Jer. 39.18. & 45.5.* That we can say thus much, we are alive, is a mercy, if we could say no more.

But if we can say more; if we can say, we are not only alive, that is, numbred among *livers*: but we are alive, that is, numbred among *rejoycers*, this would rise to a high prized mercy. That's a second Note, which I shall briefly touch.

*For a people after they have run thorow great dangers, to live enjoying great comforts and successes, is an amazing mercy.*

Not to be dead but alive, is mercy, but to be alive and prosperous, what a mercy is that! This calleth as much for admiration, as thankfulness. It was much that the bush burned, and was not consumed, *Exod. 3.2.* but that a Bush should burn, and at that time blossom and bear fruit, how admirable were that! When *Iosephs* brethren (*Gen. 45.*) returned and told their father, *Ioseph is yet alive*, had the report ended there, *Jacobs* heart had been exceedingly revived; but when they tell him, *Ioseph is yet alive, and he is Governour over all the land of Egypt*; how did this amaze the spirit of old *Iacob*! He was ready to die with joy, to heare that his son was not only not dead, but alive in such an estate of honour.

This day is witnesse; This solemn meeting is a prooffe, That the *Kingdom*, the *Parliament of England*, the *City of London*, do not only live but prosper. Ye are not escaped only (as *Iob* speaks, *Chap. 19.20.*) *with the skin of your teeth*, but with your Ornaments and Honours, with your riches and priviledges. Ye have not only breath and a being, but strength and a wel-being; ye are encompassed with blessings, and the Candle of God shines upon your heads. *Though*



( as the Psalmist speaks, *Psal. 66. 12* ) *Ye have gone thorow much fire and water, yet God hath brought you to a wealthy place.* Ye are not enjoying a life only, a life within one step or degree of death, but ye live your lives, ye have a life that hath abundance of life in it, such liveliness, such vigour, your affaires have not had since these troubles began.

What the Oratour spake with indignation of *Cataline*, a conspiratour against the Peace of his countrey, *Vivit, etiam in Senatum venit*, the man hath honour, whose life is more then his due: The same may I say with much gratulation of you, *Noble Patriots, Vivitis, etiam in Senatum venitis, Ye live, and ye live still like Senators.* Your Honour is great in the salvation which God hath wrought: *Your Sunne rises in the West*; Your victories abroad are stupendious; Your union ( which this dayes appearance is a great demonstration of ) I say, your union at home is pleasant and harmonious, the *Two Houses* with each other, both with the *City* concentrating in this solemn duty.

I would say this, from the sense of this great mercy.

Right Honourable, seeing the Lord hath given you your lives for a prey, and added prosperity to your lives, let the cause of God not only live but prosper in the land. Improve your utmost, that Iesus Christ may have, not only a being, or a breathing in the land, and in your lives, but that he may reign and live gloriously both in the Land, and in your lives. The Apostle *Iohn* in his third *Ep. to Gaius*, wishes that his body might prosper even as his soul prospered: My wish is that all your souls, and all the affaires of souls, may live and prosper, as God hath caused your bodies and outward estates to live and prosper: My wish is, that all the Churches of Christ may live and prosper, even as the Common-wealth prospers, *The Church of Christ is the soul of that Common-wealth, where it is.*



Many Common-wealths have prospered where Christ hath had no Church at all, but ( I think ) there was never any Common-wealth that prospered where Christ had a Church, if that Church did not live up in the same degree of prosperity, that the Common-wealth did, I mean, if the Church had not a flourishing life in it's capacity according to the flourishing of the State wherein it lived. I speak not of the Church, under the old notion of the *Church-men*, but I speak of the Church, as comprehending all the Saints and servants of Iesus Christ, all the faithfull in the Land; let them all have, not only a life, but a comfortable life. This will answer the mercy of God, in giving the State, not only a being, but such a comfortable being, as it hath at this day.

I know, Right Honourable, it was farre from your thoughts, ever to have spoken like that *Roman Tyrant*; *If I must die, let fire and earth mingle*, let all go to confusion: if I must die, let all the world die too. I doubt not but you would have rejoyced ( though your own lives had been the price ) to have known, that *England* should live, it would have been your comfort, that the foundations of mercy to a future generation had been surely laid, though in your own ruines: Though ( as *Judah* pleads with *Ioseph* for the return of *Benjamin*, Gen. 44. 30. ) I verily believe, that the life of the Kingdome of *England*, is bound up in the Parliament of *England*, and when this dies, that must, in the notion here intended. But I am sure ye are further off from the speech of that other *Roman Tyrant*, who said, *Let fire and earth mingle, so I may live and prosper*, so I may have what pleaseth me, no matter what becomes of the rest of the world. I know ye abhorre to think, much more to resolve, *Now we live and prosper, let fire and earth mingle, let justice and oppression mingle, let Christ and Belial mingle, let truth and errour mingle, let light and darknesse mingle, let good and evil mingle, let confusi-*



on and disorder appear in the face, and live in the body of the whole Nation, if they will. Therefore as the Lord hath given us in this mercy, that you are not dead but alive, so let it be, I humbly beseech you, your care in answer thereunto, that the work of God, that all who fear God, that the cause and people of God, that the flock of Iesus Christ, may not only not die, but live prosperously with, and under your Government.

I now come to the second reading, our reading of the text, *I shall not die, but live*: So it is a voice of holy confidence, and it yeelds this plain Observation.

*That, The experience of former mercies and successes is a ground of hope for future and continued mercies and successes.*

Faith turneth this experience, *I am not dead, but alive*, into this confidence, *I shall not die, but live*. Hope is the first-born of experience (Rom. 5. 4.) The Apostle argues so (2 Cor. 1. 10.) *He hath delivered us from so great a death (deadly dangers) and he doth deliver us; what of that? And we trust that he will also deliver us.* What God hath done and doth, is easily believed he will doe. The people of Israel being got thorow the red Sea, kept a day of Thanksgiving, and we find that they grew confident of getting into Canaan presently, Exod 15. 13, 14. *Thou in thy mercy hast led forth the people; which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation: the people shall hear and be afraid, sorrow shall take hold of the inhabitants of Palestina, the Dukes of Edom shall be amazed, &c.* Israel had set but a foot (as it were) beyond the red Sea, and yet now they triumph, as if they had a footing in Canaan. Was not Moses too forward in this, and were not the people over confident? No, they had a just ground of hope, that God would carry them thorow that *wildernesse*, because he had brought them thorow that *red Sea*. David saw Goliath vanquished in the victory he obtained over a Lyon and a Bear, this uncircumcised *Philistine*



*listime* shall be as one of them.

I beseech you let your faith grow thus vigorous, and turn experiences into confidences, *because you are not dead, but alive; believe that ye shall not die, but live.*

I would not invite you to build Castles in the ayre, nor would I nurse up presumptuous thoughts in any. I know that *Babylon* shall be as confident, as confidence it self, immediately before her destruction, *Revel. 18.7. I sit a Queen, and am no widow, and shall see no sorrow;* and yet all her sorrowes shall then come upon her. I know the people of God may overast their faith, and be confident without cause, as the Prophet speaks ( *Ier.2.37.* ) *The Lord hath rejected thy confidences, and thou shalt not prosper in them.* But though I would not, yea, I dare not be over-bold or presuming, yet I would not have any distrustfull or unbelieving. *God is a Rock, and his work is perfect:* We are sure he hath begun a work, why should we not believe he will bring it unto perfection?

It may be, some abroad, will object, as *Rabshakeh* once did against *Hezekiah* and the Iewes ( *2King.18.19.* ) *Thus saith the great King, the King of Assyria, what confidence is this wherein thou trustest? Thou presumest thou shalt be deliver'd from the invasion of Senacherib, What is this confidence, saith Rabshakeh, tell me thy strength? Possibly thou wilt say ( but they are but vain words ) I have counsell and strength for the warre. Or, if thou hast not strength of thine own, yet thou hast friends and confederates to assist thee. I wonder where. Tell me? Now on whom dost thou trust, that thou rebellest against me? If thou wilt not discover the lock wherein thy strength lies, then I will do it for thee; Now behold, thou trustest upon the staffe of this bruised reed, even upon Egypt, on which if a man lean, it will go into a mans hand, and pierce it: So is Pharaoh King of Egypt unto all that trust on him. Thus he sleights his confidences in men: And because*  
he



he knew *Hezekiah* and the Iewes had a reserve, when the arm of flesh was broken, therefore he takes them off from that too ( vers. 22. ) *But if ye say unto me, We trust in the Lord our God; Is not that he, whose high places, and whose altars Hezekiah hath taken away, and hath said to Iudab and Ierusalem, ye shall worship before this Altar in Ierusalem? As if he had said, Doe ye build your confidence in God, when ye have done God such a disservice as this, the defacing and demolishing of his Altars? Are ye so audacious to believe that God will help you, when you have thus dishonoured him? Can you expect his aid should be the reward of your sacrilege? Be ashamed of these hopes, make not your God a protectour of your impieties.* Some ( I say ) from abroad may think to cut the sinewes of our confidence by such an argument; What is your confidence to prevail, or that the Parliament should prosper? Are not they the men, who have pull'd down *Altars*, and abolish'd *Prelacy*? Have not they turned out the *old Liturgy*, and dash'd the *Ceremonies*? Have not they done these things by their authority, and shall they live?

To such objectors I say, our confidence gathers life from this Objection. These ( Right Honourable ) are *splendida peccata*, shining sinnes indeed, and holy impieties. If these be your faults, they are glorious ones, and we may fatten our faith by such doubts cast in from these without. We may rather build upon it, that you shall prosper, because God hath enobled your spirits, to do such things as these: even as *Hezekiah* prospered in those works, which yet the rayling *Rabshakeb* supposed his certain ruine.

There are other Objections against this confidence, which are more weighty and sad. I will name but three.

First, What? so confident that we shall live, and yet the Kingdom so abound with sinne? When there is so much life in sinne, shall such a people live? Live and prosper?



I acknowledge, that when we consider the sins and profanenesses, the wickednesses and blasphemies, which are in the Nation, we have just cause in reference to them, not only to rejoyce with trembling but to tremble without rejoycing. These may give us cause to fear, that all the troubles we have hitherto had, are but the beginning of our sorrowes; And that the Lord, in stead of turning back our captivity, should turn us back into captivity. We may have cause to fear, that even the great and solemn meeting of this day, upon (as I may so call it) *this mountain of our present felicity*, should be but like *Moses* his going up to *Mount Nebo*, or the top of *Pisgah*, in the later end of the book of *Deuteronomy*, from thence to view the Land of *Canaan*, which himself should never enter into: The Lord may make this happy spectacle, but a short view, a transient glimpse of those glories and comforts, of those blessings and mercies, which peace and union in a settled estate bring forth to a Nation: and the word might go out against us all, even against *Moses and Aaron, Magistrates and Ministers*, even against those, who have been most faithfull in the carrying on of this great service and most industrious even against those, who have shed most tears, and have laid up most prayers, even against those who have sweated most, or bled most, *Ye shall all die on this side Jordan*. Your sins shall consume your carcases in this wilderness; this is acknowledged, and what ever the issue be, let God be glorified.

But the Lord doth not account, as man accounteth, neither are his thoughts as mans thoughts. Take but two instances. The one, *Psal. 106. 6, 7.* where the unbelief and provocations of the people of *Israel* are reported, *We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our Fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the Sea, even at the red Sea.* Yet he comes in  
with



with a *non obstante*, at the 8 verse, *Nevertheless he saved them for his Names sake, that he might make his mightypower to be known.* If God will save for his names sake, what people is there whom he may not save?

The other Scripture is (Isa. 57. 17) *For the iniquity of his covetousnesse was I wroth, and smote him, I hid me, and was wroth: What did this smiting effect? It follows, He went on frowardly in the way of his heart;* he went on sinning, while God was smiting; what could any one expect now, but that the Lord who smote him before, should at the next blow destroy him? Yet hear, O miracle of mercy! *I have seen his waies* (vers. 18.) What wayes, repenting waies, reforming waies, holy waies? No, his waies, the waies of his own froward heart. And what will God do? Doth he say, I will strike him down in his waies, I will kill him in his waies? No, *I have seen his waies, and will heal him.* I will heal the former wounds instead of making new wounds; There is more mercy, yet, *I will lead him also, and restore comforts unto him, and to his mourners.* God doth not usually heal the wounds of judgement, till the wounds of sin are healed: yet some times he doth. And what know we but the Lord may once again make a parallel mercy to that promised his ancient people, and restore comfort to those hearts, *who go on* (as this Objection charges) *frowardly in the way of their hearts?*

Secondly, Others may Object, what? so much confidence of a succession of mercies? Look to the Church, and to the matter of the worship; *Superstition* is gone, but *prophanenesse* stands at the door; *Prelacy* is gone, but *Anarchy* is feared: and can we yet be confident? Sure to invite to a day of rejoicing, when we are in such a condition, is but like bidding the sons of *Zion* to sing one of their songs at the waters of *Babylon*.

I acknowledge, there is little reason to rejoyce in the light of this world, whilest the Gospel is under a cloud; that there



is very little reason to take warmth at the heat of any Sunne while *Christ the Sunne of righteousness* is eclipsed by the interposition of any sublunary interest whatsoever.

But must we despond, and give all for lost, because light hath not ( supposing that it hath not ) that free and kind entertainment which we desire? Must we resolve that Christ shall lose his right ( suppose it so ) because he hath it not, or because he hath it not by the day set in our Kalender? Possibly, the Kalender of Heaven hath a post-date to ours. A woe belongs to those who neglect to finish the work of the Lord ( like them in the Prophet ) upon this surmise, *The time is not come, the time that the Lords house should be built*: Yet a woe lies not against those, who conscientiously endeavouring to build, cannot finish it. Christ accounts those his enemies, and calls them out to destruction, who say, *we will not have this man to reign over us*: But they may be in the roll of Christs friends, and he may be preparing salvations for them, who being seriously upon that design, yet fail in advancing his reign. If that be not our case, I grant, there is no reason any mans faith should have life, that we shall live.

But if it be ( as I believe it is ) our faith hath reason to hold up in life and strength too, that we shall live: For we know Christ works by degrees in the hearts of his people. *Light comes not in all at once*. In the prophecy of Ezekiel, *The waters of the Temple were first but to the ancles, and then to the knees, and then to the loins, and then it was a river of waters to swimme in, a river that could not be passed over*. We must give providence leave to go it's own pace. Things are still under consideration, *The plummet is still in the hand of Zerobabel*, and who knowes to what perfection the work may be brought in a short time? It is not the doing of what comes short of the mind of Christ, but a resolving not to do the mind of Christ, which makes a people hopelesse.

When



When Christ was in the world, he was not received presently ; Did he therefore fire the world presently about their ears , and destroy those which received him not ? When some perswaded him to do so, he tels them , *Ye know not of what spirit ye are*. There's many a good man, who, if he knew his own spirit, would be ashamed of it. Christ is not so fierce as many Christians are. It's true, his anger when it burns is infinitely fierce, and who can abide it ? But we know he is patient , and he is patient very long , even unto those who knowingly abuse him ; much more toward those who are sincerely seeking after him. He is patient to those who abuse him , and patient so long , that they take occasion (cause they have none) to scorn and mock him, *where is the promise of his coming ?* And, *Let the Lord hasten his work that we may see it*. Much more will he be patient towards those who are praying , consulting and enquiring , though as yet they should not come up to give him the honour due unto his name.

When the Jewish worship was cast out, and the Ceremoniall Law abolished ; the Apostles themselves being alive, and preaching it , Christian worship was not received in a day or in a yeare : the Apostles were long working it into the hearts of believers. And we may read in the 14.th Chapter of the Epistle to the *Romans*, how much bearing there was exercised, and how much forbearing towards those who were not yet come up to Gospel heights , either of their duty, or of their priviledge ? Therefore ( I say ) though this Objection should stand a while in the letter of it, yet we need not fall in our hopes ; though we are not where we should be either in worship, or in Government , yet Christ will bear, while we are seeking and enquiring with sincerity that we may. Christ will at last break those, who wilfully break his bands, and cast away his cords from them. And all they who



in uprightnesse pray and endeavour that his Government may be set up, shall be heard and blessed, though perhaps, not in their own way.

A third Objection lies thus. But there are many errors, and strange opinions amongst us : Tares grow up, and are like to overgrow the wheat : sores and sicknesses over-run many minds. Can a people thrive, who have such diseases upon them ? Can the Physicians who behold these distempers, offer us any hope that the patient shall live ?

I think no fore-head can deny that there are errors amongst us : and some very dangerous, destructive and damnable, perverting souls, and wasting the vitals of Religion.

Errors are not to be sported with. Who can love Christ and error too, much lesse plead for, and give it patronage ? *Christ is truth*. And though persons erring may have our charity, yet no error ought to have our love : though many who erre may have much of our patience, yet there is no error (how small soever) should any of our have countenance.

But to this sad Objection, I answer.

First, Possibly there are more errors named then are. All is not error which every one thinks to be error. We know who spake it, *After the way which they call heresie, so worship I the God of my fathers* (Act. 24. 14.) and they were no mean, no unlearned men who called that way heresie. And I shall never believe all *Heresiographers* for his sake, who put *Arius* into his Catalogue for opposing Prelacy. There may be an error in taxing some with error.

But secondly, Whatsoever is an error, or an heresie, whatsoever is contrary to wholesome Doctrine (such opinions are knowable, else all rules about dealing with them were vain) Whatsoever (I say) is an error or heresie, let all the penalties which Christ hath charged upon it be executed to the utmost : *If we favour error, I know not how we can with confidence*



*confidence lift up our eyes to Christ for favour.* If Christ would not have had errour to be opposed, why hath he left us means both for the opposition and suppression of errour? As he hath given a *compleat Armour* to every Christian where-with to fight against the wiles and temptations of the devil; so he hath given a *compleat Armour* to his Church, where-with to fight against all the errors and unsound doctrines of seducers. Therefore search the *Magazines of the Gospel*, bring out all the artillery, ammunition and weapons stored up there, look out all the chains and fetters, the whips and rods, which either the letter of the Gospel, or the everlasting equity of the Law hath provided to bind errour with, or for the back of heresie: let them all be employed, and spare not. *I hope we shall never use* (I am perswaded we ought not) *Antichrists broom to sweep Christs house with, or his weapons to fight against errour with.* Christ hath formed and sharpened weapons for this warre; we need not go to the Popes forge or file. *we* (saith the Apostle) *have weapons in a readinesse to revenge every disobedience;* They are ready made to our hands; we have them in a readinesse, saith *Paul*, let these be sheathed in the bowels of every errour, and corrupt opinion: and the event will shew (a thought that it will not, were an infinite disparagement to the wisdom of Christ, who hath appointed them) the event, I say, will shew that *these weapons of our warfare are not carnal but mighty through God*; not a wooden dagger, or speares of bulrushes, no pot-guns, or paper shot, as some (at least in consequences) blaspheme, *but mighty through God to the casting down of strong-holds, and the bringing of every thought into captivity to the obedience of Christ.* And when errors are more the erroneous (tumultuous or blasphemous) the generall rules of the word will shew us expedients, fit to meet with such distempers. If wee thus prosecute and oppose the errors of these times



times ( which I conceive no man is hindered from doing in his sphere, though all the spheres wherein this may be done, are not in a desired motion ) If, I say, we thus prosecute error, and contend for truth, we may keep our hopes alive, that as we are not dead but alive, so *we shall not die, but live*; that, yet Counsels at home, and Armies abroad shall prosper; that, this shall be the last Thanksgiving day, which this great Assembly shall keep for received victories; that, God will yet go on to crown this Nation with so many mercies as shall fill both the present age and posterity with books and declarations of what God hath wrought. A service, to which *David* engageth himself in the next words of the text, *I shall not die, but live; and declare the works of the Lord.*

*And declare the works of the Lord.*

The generall issue of which words, as considered in conjunction with the former, is,

*That all received mercies should be designed to the glory of God.*

This is the design of the Saints, when they pray for mercies ( *Joel 2. 14.* ) *Who knoweth if he will return and repent, and leave a blessing behind him*; For whom? for you? Nay, *Even a meat offering, and a drink-offering unto the Lord your God.* The captive Jewes were taxed, because they fasted for themselves, and not unto God ( *Zeck. 7.* ) It must be the project of prayer and fasting, that we may receive mercies to honour God with: and it should be our project in dayes of praise and thanksgiving to honour God with the mercies we have received. So much of our lives is as lost, and so many of our mercies are as buried, with which the name of God is not lifted up and advanced. *To seek our own glory, is not glory*; or to deal with God, as the Story speaks of one, who wrote the founders name that had been at the cost and charge of a curious



rious fabrick upon the plaister of the wall, but cut his own name in a marble stone underneath : While worldly men bestow outward thanks on God, *Their inward thought is, that their houses shall continue for ever, and their dwelling place to all generations, and they call their lands after their own names,* Psal. 49. 11. To give God a day of vocall praises, and to reserve the chief, the fattest of the honour to our selves, is to mock God instead of praising him, and to commit sacriledge, while we are offering *holy things.*

But I cannot stay upon that generall. Take this in speciall.

*That to declare the works of the Lord, is the debt of honour and duty, which we ought to pay him for all the work he is pleased to do for us.*

The works of God are his counsels acted, *Psal. 31. 19. O how great is thy goodnesse which thou hast laid up for them that fear thee ?* The goodnesse of God is laid up ; in what Storehouse doth God lay up this goodnesse ? Surely, in his own brest ; there he laid up the creation of the world from all eternity, and there he laid up the redemption of man, and wrought it *in the fulnesse of time* : There he laid up all the deliverances which at any time he hath wrought for his Church, *O how great is thy goodnesse which thou hast laid up ! (then followes) which thou hast wrought for them that trust in thee, before the sonnes of men.* The works of God are the goodnesse of God made visible, they are as so many beams or raies of the power, wisdom, faithfulness and justice of God. God declares himself in his works, *The invisible things of him from the creation of the world, are clearly seen, being understood by the things which are made, even his eternall power and Godhead,* Rom. 1. 20. The work of Creation declares much of God, but the works of Providence declare more. And as God declares himself in his works, so we must declare the works of

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of God. But how shall we make this declaration?

There is a five-fold declaration of the works of God.

The first is an *Arithmetical declaration*; the originall word in the text primarily signifies, to make a catalogue or an enumeration of things, and so of the works of God, setting them down by number. Thus God himself declares his works (Judg. 10. 11, 12.) *Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cryed to me, and I delivered you out of their hand.* Here is nothing but the bare names of deliverances set down, seven in number; So many you have received from me, saith the Lord. As if we should write now, *The battell at Keinton one, The battel at Newbery two, The battel at Chereton-Down three, At Marston-moor four, At Nazeby five, At Langport six, At Torington seven,* and the disbanding of the late Army in the West without battell, which may go for *many victories, &c.* And this is a declaration which becommeth us; some pens have done this to my hand already: there is an *Arithmetical declaration* of our mercies and victories in the *Field*, and over *Strong-holds* this last year, newly set out and printed, and I think the number is ninety and one, besides some remarkable ones given in since: we may conclude this declaration with that of the Psalmist, *Many, O Lord, are the wonderfull works, which thou hast done, and thy thoughts which are to us-ward, They cannot be reckoned up in order unto thee, if we would declare and speak of them, they are more then can be numbred,* Psal. 40. 5.

Secondly, There is a *Logical declaration* of the works of God, when we shew the severall kinds of them; as, the work of *Creation*, the work of *Redemption*, the work of *Providence*; and distribute these into works of mercy, or works of justice; into those works wherein God protecteth his people, or where-



wherein he destroyeth his enemies; and those either in defeating their Counsels, or in overthrowing their Forces. Many such divisions, and subdivisions, differences and properties also of the works of God may be set forth in a *logically declaration*.

Thirdly, There is, an *Historicall declaration*, when besides the severall kinds and differences of the works of God, we declare the persons acting, the places, the times, the counsels, the managing of the severall actions, the events and successes, the issues and fruits, the effects and consequences of every undertaking. Such considerations as these make up the history of the works of God.

The fourth is, a *Rhetoricall declaration*; when besides a bare narrative of the facts, &c. (which is proper to history) we labour to find out the severall circumstances and aggravations of every work, which may raise up our spirits, and warm our hearts in considering of, and looking over them. It is our duty to make more then bare narratives and histories, we must clothe them with eloquence, and make oratory do homage to the honour of God. The holy Pen-men have been admirable in this, read *the Song of Moses* (Exod. 15.) *The Song of Deborah* (Judg. 5.) *The Song of David*, in the day that the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul (2 Sam. 22.) and you will find them over-matching all Poets and Heathen Oratours in depth of conceit, exactnesse of stile, and flowers of Rhetoricke, as much as the Sunne doth a Candle, or the spirits of wine the dregs of it. Thus should we polish and garnish, embroider and bedeck the work of God, not with vain ostentation of wit, not with affectation or pedantick pomp of words, but with sobriety and holy gravity: Not, as *Austin* I remember censureth a passage in one of his own *Confessions*; it was, saith he (*Declamatio levis*) a light declamation,



not (*Confessio gravis*) a sober confession. Some bestow too much rhetoricke upon confession of sinne. There may be pride in our confessions of repentance, and so there may be in our confessions of praise. Our confessions therefore or our declarations of the works of God, must not be tainted with wantonnesse and vanity, lightnesse and curiosity, we must not flourish and ~~word it~~ only with God, but we ought to make as solidly rhetoricall declarations, as any ability that God giveth us, can reach unto.

For as it is not enough to make an *Arithmeticall confession* of sins, to tell God how many they are, how many in number as neer as we can; or, to make an *historicall declaration of them*, to set down the time and place, when and where we sinned; but it is our duty to make rhetoricall confessions, to aggravate our sinnes against our selves, to shew the Lord not only our sinne, but the iniquity of our sinne, the filthinesse of our lewdnesse, the abomination of our provocations: That (as the Apostle speaks) *Our sinnes may become exceeding sinfull*, Rom. 7. 13. So here, the Lord must have more then a naked history of his works; or, a superficiall declaration, that *This* and *That* was done; our hearts and hands should be busied in searching things to the bottom, and in giving an accent to every circumstance. For, as a small fact committed against God may be a very huge sin: so a small work done by God may be a very huge mercy. I shall give a few hints towards this Rhetorical declaration of the works of God.

Firstly, Consider them in reference to the way which God takes to bring them about. He works sometimes immediately by his own hand, and then his work is miraculous. He works at other times by weak and improbable means, and then his works are marvellous. He often makes oppositions, and crosse counsels serve his ends, he makes a Table out of a snare



inare, and what was intended for our casting down, the occasion of our standing, wounds heal us; losses enrich us; divisions unite us; our being overcome gives us the victory, and then his works are glorious.

Secondly, Consider the strength of opposers, their helpers and abettours, their heights and former successes, their resolvednesse and rage, their *pride* and confidences. From all these learn how vast a mercy it is to be delivered from them.

Thirdly, Consider the time when God works for us. *The season is as much as the mercy it self.* We have had remarkable heightnings of mercie, from the dates of our mercies. What a remarkable mercy for the season was the *Expedition to Gloucester*, when we were, as it were dying, and giving all up? What a seasonable mercy was the *victorie at Naseby*, in the beginning of the last year, when we were despondent, and sinking in our spirits? You may find the like seasonablenesse of many other mercies, *As words spoken, so actions done in season, are like Apples of gold in pictures of silver.* With divers such golden Apples, and silver pictures, God hath at once fed and delighted us.

Fourthly, Consider, for whom God works. When for persons undeserving, and disobliging him continually. This is a mercy-raising consideration indeed. As *Iob*, (*Chap. 7. 17.*) speaks in generall, *what is man that thou shouldst magnifie him, and that thou shouldst set thine heart upon him?* So we should say at this time; What are we, and what is the Nation, that God should magnifie us? a Nation against which there are so many objections, upon which there are so many finnes, a Nation which hath so many waies disobliged God; what are we, that God should work such wonders for us? When *David* offered *Mephibosheth* great kindnesse, restoring him all the lands of his father, and enviting him to eat bread at his Table continually; *Mephibosheth* who was but a lame man,



and one that had mean thoughts of himself, stands amazed, *What is thy servant that thou shouldest look upon such a dead dog, as I am?* (2 Sam. 9. 8.) Though he was a man of honour by his birth (*Jonathans sonne*) yet he speaks thus low of himself (*who am I?*) at the offer of so great a favour. What then may we say of our selves, that God should respect us, who may be called dead dogs before him? A people lame in his service, unanswerable to former mercies. When God must work as much for his own name, as by his own power; when God remembers to work for those who have forgotten his works; when God is faithfull to those who have distrusted him, how do these considerations of our lownesse, heighten our mercies and render our deliverances as so many wonders? Thus glory comes in to God by our abasement: for, as in confessing the circumstances of sinne, some speciall sinfulness of our hearts breaks forth upon every one of them, to humble us. So in confessing these specialities of Gods works, some beam of his Wisdome, Justice, Power, Patience or Goodnesse breaks forth and irradiates all the mercies which we receive from him. Therefore be very careful in making these Rhetoricall declarations: let not God have history and naked relations; but be diligent in finding, and eloquent in describing every, even the least passage of his providence. *The Rabbins have a saying, that there is a mountain of sense hanging upon every Apex of the word of God;* I assure you, the least Apex in the works of God, may have a mountain of goodnesse and mercy hanging at it; did we but search them out.

There is yet a *fifth Declaration* of the works of God, which I would rather presse, and it is more necessary then all these fore-mentioned; more necessary then either your *Arithmetical*, or your *Logicall*, or your *Historicall*, or your *Rhetoricall* declarations, and that is a *declaration purely Theologicall*,  
or



or a practicall declaration of the workes of God.

Right Honourable and beloved, God will bear with us, though we should be somewhat out in our *Arithmetick*, and indeed the works of God exceed our *Arithmetick*, they are innumerable; God will bear with us though we are not such exact *Logicians* to methodise his works, to give their descriptions, definitions, kinds, differences and proprieties: God will beare with us, though we are but *mean Historians*, but *flat feeble and languide Oratours*, if yet we come up in this last act, and make him a full, a hearty, a pithy declaration of his works, by ours. *The Lord is better pleased with the language of our hands, then with the language of our tongues*; and we honour God more with the words which our works speak, then with the words which our mouths speak. I beseech you therefore make this declaration as full as may be; Let your *feet* declare, and your *fingers* speak to the whole Nation, yea to all the world, what God hath done for us. It will be a very sad thing if declarations of the works of God should be made only in Sermons, or written in Books, and none found written in our hearts and lives: If it should be so, mercies wil be our burdens as much as judgements have been, and the heavier burdens too. The Baptist exhorts, (Matth. 3.) *Bring forth fruit meet for repentance*: I exhort, bring forth fruit meet for mercies, for victories; bring forth fruit meet for dayes of Thanksgiving. And give me leave a little to drive this point more home, and to fasten it more distinctly upon your spirits.

First, I would bespeak the whole *Kingdom of England*. O *England*, be carefull to make this practicall declaration of the works of God. God appeares as unbending his bow, and putting his arrowes up into his quiver, as sheathing his sword, & repenting of those evils of punishment which he determined against thee; make hast to declare this work of the Lord,  
by



by repenting of thy evils of sinne, and by turning to God in duty, from whom thou hast departed, and whom thou hast provoked by thine iniquity. God hath given the Armies of thy enemies into thine hand, and he hath caused their strong holds to submit. *O England*, declare this work of the Lord, by preparing a new war against those Armies of outrageous lusts which encamp in all places, and fight against the soul; by planting batteries against the strong holds of foolish customs, and vain practices, received by tradition from our forefathers. *The Lord* hath broken the yoke of thy oppressours, and taken their burthens from off thy shoulders. *O England*, declare this work of the Lord, by thy willingnes to put thy neck under whatsoever is the yoke of Iesus Christ, and thy shoulders to his burthen. God hath much purged, and still preserves the Ordinances of his worship, he still continues the Gospel to thee, and many faithfull Ministers to dispencc it. *O England*, declare this work of the Lord by prizing pure worship, by improving the Gospel, and honouring the dispensers of it, by saying, *how beautifull are the feet of those, who bring thee glad tidings of everlasting peace*? God hath shewed that he worketh freely, he hath wrought beyond all obligations. *O England*, declare this work of the Lord; Be faithfull, seeing thou art under so many obligations; perform cheerfully and sincerely all the *Vows and Covenants* which are upon thee, to the utmost of thy power and opportunities. Lastly, God hath shewed himself a friend to thy friends, and an enemy to thy enemies. *O England*, declare this work of the Lord. Do not thou by unkindnes or hard usage, sadd the hearts of any of Christs friends, or by thy flatteries and unworthy compliances give his enemies occasion of rejoycing.

*Let the Honourable Houses of Parliament* be perswaded to make. *This declaration of the works of the Lord.* He shines upon



upon your counsels, and hath exalted you in them; *Declare this work of the Lord*, by exalting ~~and~~ setting up his name in all your counsels: make it appear to all the world, that you are so farre (which possibly may have been the jealousie of some) from not admitting Christ petitioning at your doors, that you are daily petitioning him to command in your hearts, and over all your wayes. God by works of wonder hath maintainted your Priviledges, your honours, and your houses: *declare these works of the Lord*, by maintaining the honour and priviledges of his House, and by the advancement of his service. God hath done justice and judgement in the land to admiration: *he hath wrought terrible things in righteousness: declare this work of the Lord* by the exactnes of your justice, by your streamings out of righteousness towards all the people of this Land, and by cloathing your selves with judgement: Let it be as hangings about your walls, as a crown and a diadem upon your heads: break the teeth of oppressors, be eyes to the blind, ears to the deaf, feet to the lame, Fathers to the poor, and the cause which ye know not, search ye out. And whatsoever ye do in the cause of God or of his people, do it with all your might, for the Lord hath wrought with all his might in your cause.

*Let this renowned City* be exhorted carefully to make this declaration. God hath been as a wall, as a wall of fire, as a place of broad rivers, as gates of brasle and bars of iron to this City, to keep out the enemy. *O declare this work of the Lord*, by letting your Heart-gates stand open continually to truth and holines. *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, that the King of glory may come in.* God hath blessed you in your costs and charges, in your counsels and correspondencies, &c. for and with the publique interest.



interests. Declare this work of the Lord continuing stedfast to that interest; Be not unwilling to venture for the time to come, (if the like occasions should call for it) either in your persons or purses, God having made you so good a return both in City and Nationall blessings for your former adventures. God hath wrought graciously in preserving your City from fire, your estates from plundering, your persons from slavery; declare and shew forth these works of the Lord by improving your estates, your power, your lives and liberties to make this a City of Refuge for the oppressed, A solace to the Saints, A mart of righteousness, to the Nations round about. God hath not suffered violence to enter your streets, let not deceit and guile lodge in your streets: God hath not punished you with famine or want of bread: let not fulnes of bread be your sinne. God hath preserved commerce and trade for your bodies: Declare this by making more voyages (like royall Merchants) to the port of Heaven, by trading more for your own souls, by trading more for the souls of others within your line. There is a good work in hand, for the helping, not only of poor bodies, but of poor souls, I mean of those who are destitute of dwelling and unimployed, whether elder or younger, men, women or children. This is a noble work, a work welbecomming not only the Magistrates of this City, but the Parliament of England. Disorderly poor (who live not only without government, but without God in the world) being so great a scandall both to this City, and to the whole Kingdom.

Lastly, let all the faithfull Ministers in the land set about the study of this Theologicall declaration: the greatest part of the work lies upon us, our whole work lying in Theologie. It is not our books or sermons, but our lives and works in the whole discharge of our Ministry which reach this duty. we, by our painfulness, by our patience, by our zeal, by our humility,



lity, by our watchfulnesse, by our earnest desires of maintaining of union and unity in the Churches of Christ, and among all *estates* in the land, *we* by being an example of the beleivers, in word, in conversation, in charity, in spirit, in faith, in purity, should declare what God hath wrought. God seems to aim at the reconciling of hearts, at the healing of breaches, at the atoning of differences; He seems to be bringing in peace among us. Let not any of us make new divisions and rents, or make the former wider and less curable than they are. God hath freed us from many burdens, from that sore bondage under which many of us groaned and complained bitterly both to God and man, and gave both no rest, till they gave us ease. Let us declare this work of the Lord by our sensiblenes that others may yet be burdened, and by our care that they be not; Let us desire that no burden may be laid, but of *necessary things*, of such things as the wisdom of Christ hath made necessary; we should know the heart of one oppressed in conscience, seeing we our selves were but lately so oppressed, and are now releev'd.

God hath appeared to us as a *workman that needs not be ashamed*; Let us all (according to that counsell of the *Apasle to Timothy*) behave our selves as workmen (in the service of the Gospel) that need not be ashamed, *rightly dividing the word of truth*.

Thus I have epitomized and contracted the great volume of our practicall declaration of the works of the Lord into some few *overtures*, *essayes* and offers about it. I beseech you stay not in any of the former, how exactly soever they may be framed, (I hope you will have them more exactly framed before you go hence, But stay not in them) give God his glory in this which is the last, and highest declaration of his works: give him glory in all, but chiefly in this.

But may we not (in dayes of thanksgiving) make mention of any, but of the works of the Lord? Doth the Lord



work alone? Or have his hands only brought all these things to passe?

In the work of creation God did all alone, and in many works of providence God only works; *He keeps state in some works*, no man acts with him. But in most of his works, and in those we are this day declaring, he acts (as I may so speak) in consort with the creature; it is seldom that God hath an immediate attingence with effects; He useth and delights to use the service of men. *Atheists* of old scorn'd at the work of creation, and asked (*Quibus machinis*) with what tools or instruments, with what engines, ladders or scaffolds the Lord did set up this mighty frame of heaven and earth? but in the works of providence we may soberly ask, (*Quibus machinis*) with what tools and instruments, by what hands or counsels hath he done these things? His hands are visible, his tools are plain before our eyes in most of these works: yet because the whole effect, or the effectualnes of all instruments is from his co-working and concurrence; therefore little mention is to be made of instruments, all must be ascrib'd to him. God will have us use means, as if he were to do nothing; and he looks to be honoured, as if means had done nothing.

Yet means and instruments may be remembred, yea, instruments must be remembred in their place. The Lord is so jealous of his *great name*, that he permits not any to come in competition with him; yet he is so zealous of his servants *good name*, that he is willing they should have honour in a subordination to himself. Hence we find, that though *David* saith, *I will declare the works of the Lord*: yet the Lord takes care for, and makes a declaration of the works of *David*, and of his *worthies*. In the second book of Samuel (*chap. 23.8.*) we have a *catalogue of Davids worthies*, and of their exploits set down in particulars. Though the story of the  
Bible



bible be the most exact and compendious that ever was written, yet God vouchsafeth faithfull and worthy instruments a place in that.

And therefore, though the fatnes and the strength of our *Eucharisticall sacrifice*, ought to be bestowed upon the Lord, yet be not unmindfull of those, whom the Lord hath used as his tools and instruments, as his sword and buckler to do these great works for us, and to fight our battels. Let not any of those *Honourable names*, who from the beginning of these warres and troubles, have valiantly interposed themselves, and set their bodies and estates in the breach between us and danger, be forgotten, or slightly remembred. Let it never be charged upon the *Parliament or Kingdome of England*, that they have been unmindfull of, or ungratefull to any of those *Heroes*, whom God hath used as their *Saviours, and Protectours*; Let them all receive, and enjoy rewards both of honour and of bounty. And let those by whom God is now acting, and whose most memorable successes in action, give the occasion of this dayes joy and solemnity, *be acknowledged, and acknowledged, thank't and thank't*. I am perswaded t'is both honour and reward enough to many of them, that they doe God and their countrey service; but God requires that they who serve us, should have reward and honour.

Let not *England* discourage valour, faithfulness, and unwearied industry in *Any*, or in *These*, who have given not promises only, but proofs of these *Three martiall accomplishments*. *To despise the instruments of our civill, as well as of our spirituall salvation, is to despise the God of our salvation.*

And to all the *Members of the Honourable Houses of Parliament*, who have faithfully staid by, tended and watcht with this troubled, sick, and languishing Nation these five or six years past: the whole *Kingdome of England* is obliged to *speake their thanks*; and to say concerning them, as Christ (*Luk.*



22. 28. ) once did to his Disciples, *Ye are they which have continued with me in my temptation*; As a reward of which pains and patience, Christ in the next words tell them, *And I appoint unto you a Kingdom*: Though we have not a Kingdom to appoint you, yet we ought to wish you the best and fairest portions in the Kingdom, *A Jacobs blessing, even the Dew of Heaven, and the fatnesse of the earth, and plenty of corn and wine, all as the gift of God. And that the people of the Land* ( in the capacity ye are now in ) *may serve you, and the Nation bow down to you.* Thus it becommes us to blesse our Helpers, and to blesse God for our Helpers, lest our unthankfulnesse and murmurings, cause the Lord ( as he threatened Israel, Isa. 3. ) To take away from England the stay and the staffe, not only the stay and the staffe of our Naturall lives, Bread and water ( vers. 1. ) but the stay and staffe of our Civil and Spirituall lives ( verse 2, 3. ) *The mighty man, and the man of warre, the Iudge and the Prophet, and the prudent, and the Ancient; The Captain of fifty, and the honourable man; And give children* ( froward men ) *to be our Princes, and babes* ( weak and impotent ones ) *to rule over us.*

And now let the *Preservers* joyne with the *Preserved*, They who have laboured, with Those who eat the fruit of their labours, in blessing and praising the Name of God, by whom it is, *That we are not dead, but alive*, by whom it is that we and our friends are not only alive, but ( as David once complain'd about his enemies ( Psal. 38. 19. ) *lively and strong*, or, ( as another translation hath it ) *live and are mighty.* Let us all joyn in praying God, who hath given us hopes for the future, *That we shall not die, but live*, and hath given us this present opportunity, *To declare the works which he hath done; These wonderfull works* in keeping us alive and lively, in filling us with good hope, that we shall live to declare more and greater of his works then these. That, as at this time



it is, so likewise it shall yet be said in our English Israel,  
*WHAT GOD HATH WROUGHT.*

*FINIS.*



*Die Veneris, April 3. 1646.*

**O***Rdered by the Commons assembled in Parliament,  
That Thanks be given to Mr. Caryl and Mr. Peters  
for the great pains they took in the Sermons they prea-  
ched yesterday before the Lords and Commons, and City of Lon-  
don at Christ-Church in London, at the intreaty of both Hou-  
ses, being a day set apart for a publike Thanksgiving to God for  
the great successes it pleased him to give the Army under the  
Command of Sir Thomas Fairfax Knight, Generall; and that  
they be desired to print their Sermons. And it is ordered that  
none shall presume to print their Sermons without license under  
their hands writing. And that Sir Arthur Hesilrig and Mr.  
Prideaux do give them thanks, and desire them to print their  
Sermons accordingly.*

*H. Elsyng. Cler. Parl. D. Com.*

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**I***Appoint John Rothwell and Giles Calvert to print my  
Sermon. Joseph Caryl.*

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